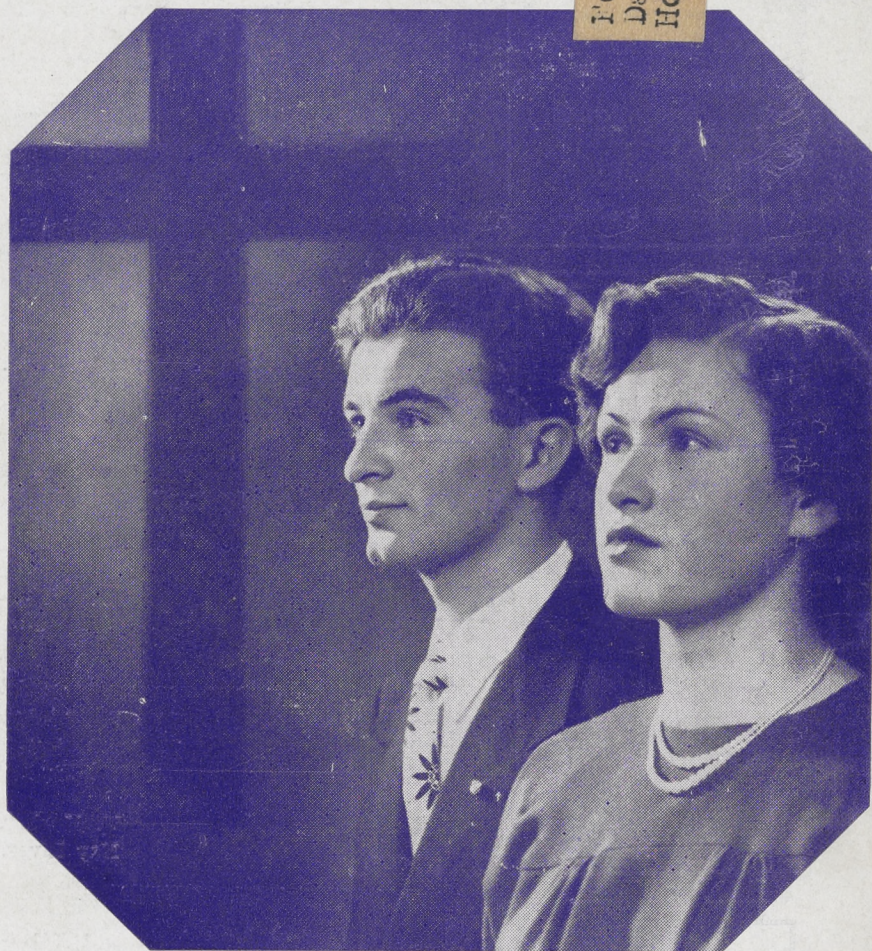


Ukrainian Catholic Youth Organization

# ЮНАЦТВО

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БЕРЕЗЕНЬ - КВИТЕНЬ, 1952  
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## Letters to the Editor

Some time ago we received from you 100 Carnival booklets. I bought 10 of them myself. The other 90 booklets were distributed among my students; we shall try very hard to sell them all.

The Yorkton U.C.Y. is interested in helping the Youth Magazine. They have asked me to get some of those Carnival booklets for them. Please send me another 100 booklets. I do not promise that we shall sell them all, but we are going to try very

hard. Youth Magazine must continue, therefore, U.C.Y. of Yorkton and the College are going to do everything possible to help the "Youth Magazine".

Do not give up the ship, no matter what difficulties you meet. We are working for God and the souls of Youth, therefore, nothing should stop us. In the near future I shall send you another article for my column "Going My Way".

I remain,

Brother S. Methodius, F.S.C.  
Principal

\* \* \*

Enclosed please find one dollar, (\$1.00) for a renewal of the Youth. Please excuse our tardiness in renewing our subscription.

We certainly look forward to receiving our copy of Youth as it keeps us in touch with the U.C.Y. activities across Canada. Even though we are not active U.C.Y. members now, due to the fact that we are so far from any local, we still like to know what is going on especially in Manitoba. Winnipeg is our home town.

Best of luck!

M. Kucher,  
Hay River, N.W.T.



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# ЮНАЦТВО YOUTH

Рік VIII.

Едмонтон, Алберта

Березень-квітень, 1952



М. Товтрович.

## День Воскресення

Кричать: — “На смерть!” — Живого

[Бога . . .

“Розпни! Розпни!”

Знущалися над Всемогучим —

“Христе пророчи . . .”

Ругались над Найсвятішим —

“Зійди з Хреста . . .”

А Він моливсь за їхні душі —

“Отче прости . . .”

Дрімали кедри . . . Сяли зорі . . .

Мовчав і гріб . . .

Здалека чути гомін - ходу . . .

Це плакати йдуть . . .

Не плачте! Він воскрес! Він встав!

Смерть здолав!

Радійте! Вже настав перемоги час . . .

День воскресіння!

Пожарище — наш рідний край . . .

Наш край — руїни . . .

Народ наш раб . . . у своїй хаті . . .

В неволі гине . . .

Та ви бодріться! Не тратьте віри!

Любіть без міри! . . .

А прийде й наш великий воли час —

День Воскресіння!

# A Lenten Meditation

... Thou Baby Jesus sound asleep . . . Thou Child on Mary's breast  
 . . . Is this the Savior of Mankind . . . This Infant so at rest . . . Two  
 tiny, chubby, baby hands . . . Encircled Mary's heart . . . In later  
 years cruel hands of men . . . Would tear those hands apart . . . On  
 Nazareth's path two tiny feet . . . Would daily run and play . . . On  
 Calvary's hill those precious feet . . . Were crucified that day . . . A  
 loving heart that beats with hers . . . Throughout those childhood  
 years . . . Is pierced, the Blood of Life pours forth . . . And mingles  
 with her tears . . . O lips of Christ that gently preached . . . "I am  
 the Father's Son," . . . Called from the Cross, "Forgive them Lord,"  
 . . . They know not what they've done . . . Thou tiny Shepherd of  
 our souls . . . Will suffer for Thy fold . . . Such anguish of the mind  
 and heart . . . Such agony untold . . . Take our hearts little Savior  
 . . . Let Thy Love have full sway . . . In the souls You bled and died  
 for . . . On Calvary that day.

---

## No Greater Love

One winter night, a man had to drive with his wife and child to a distant town in the U. S. Northwest, where the climate is sometimes severe.

A blizzard began to rage. It was bitterly cold. The car broke down; in the snowdrifts. When the little family did not arrive at its destination the next morning, friends went out to search. They discovered the car, half buried.

The man was found without his overcoat; he was standing erect, in front of his wife and child, as if to shield them. He spoke an eloquent story, but not with his lips — for he was dead. The woman was covered by two coats, her own and her husband's; she was alive, and unharmed, except in one particular. Her two arms had reached out to encircle the baby all night long: the arms had been frozen for hours, and had to be amputated.

The third member of the family, the baby, was completely untouched by the disaster. It was as warm and safe as if it had spent the entire night in the little crib at home.

Bishop James E. WALSH.

# Христос воскрес!

Це була перша Велика П'ятниця. Розярена товпа вела Ісуса на страчення, на смерть. Терновий вінок на Його голові, важкий хрест на плечах... ціле тіло збите, скатоване, очі залиті кров'ю. Кати б'ють, шарптують, зневажають. Ісус ступає поволи вперед — без слова скарги, чути тільки тихе зітхання. В його слідах лишається кров... Вороги тишаються, ликують, що ось уже прийде кінець зненавидженому Галилейцеві.

Прибили до хреста... В самий південь повис між небом і землею Творець всесвіту. Потемніло небо, били громи, блискавки прорізували темряву, тріскали скали — тільки серця людей осталися твердші від каменя.

Положили до гробу. Хочуть затерти всякий слід, щоб ніхто не додумався, що Він жив колись на землі. Ставлять сторожу при гробі, а гріб приваляють важким каменем, щоб часом не встав і не явився їм з грізними словами: "Горе вам!" Весело відійшли від гробу, сподіваючись, що поховали Його назавжди.

Минула субота. Неспокійно святкували жиди. Тихо плакали вірні Христові друзі. На землі царила дивна тишина, неначе б її оповив дивний сон смерті. Високо на небозвід викотився ясний місяць і сипав сріблом по високих горах і широких долинах і на дерева, що стояли схиливши голови, неначе б думу думали, неначе б вижидали чогось... Здалека долітав шум потоку, наче тихий плач по Тому, що Його вчора поховали...

При гробі сторожа пильно чуває - надслухує, чи не прийде хто вкрасти тіло Обманця. Аж нараз відвалився величезний камінь, отворився гріб... сторожа припала до землі з переляку... Це зійшов з неба ангел, щоб показати їм, що гріб порожній, що Його "нема вже тут"... Воскрес! Христос Воскрес! Висміяний, встав у славі, переможений встав у повній силі-всемогутості, воскрес до нового,

славного, вічного життя. І смерть вже Ним ніколи не заволодіє. Так, Христос може терпіти, може дійти аж до смерті, аж до гробу, але тільки на коротенький час, на хвилинку. Він не може бути побідженим, Його ніхто не переможе.

Й сьогодні Христос висміяний, розп'ятий, наче похований в забутті, а той гріб забуття привалений важким каменем людських провин. В багатьох серцях погребані також Його віра, Його любов... Христос допускає на свою Церкву переслідування, деколи дозволить поховати її під руїнами власних храмів, під горами трупів своїх вірних... Та це тільки на хвилину, тільки на те щоб незабаром двигнути її до нового, ще кращого життя, до воскресіння.

Христос Воскрес — Він вічно з нами. Хто зможе нас від Нього відірвати? Хто зможе вирвати нам віру в Нього і любов? Хто зможе вбити в серцях наших надію на вічне воскресіння? Хай же володіє в наших серцях, в нашому народі, в цілому світі Той, що Воскрес! Воістину воскрес! Ісус Христос!

## LAUGH WITH US

She: Doesn't the bride look stunning?

He: Yeah. Doesn't the groom look stunning?

\* \* \*

Patient: Will my false teeth look natural?

Dentist: Madam, I make them so natural they ache.

\* \* \*

Little Dick, age three, did not like soap and water. One day his mother was trying to reason with him: "Surley, you want to be a clean little boy, don't you?"

"Yes", tearfully agreed Dick, "but why can't you just dust me like you do the piano"



# A Call to Penance

In the middle nineteenth century there lived in Italy a cultured, but pious family called Possenti. Although they lived as became their station in life, they nonetheless were faithful in observing the laws of God and of His Church. God blessed this pious home with 13 children, the eleventh of whom became St. Gabriel of the Sorrowful Mother.

Gabriel did not show much attraction for religion in his boyhood days, as he was inordinately vain and was passionately attracted to the pleasures of the world. Then, quite suddenly, a short time before completing his last year at school he announced that he intended to enter the Passionist Order immediately after his graduation. Of course, his teachers refused to believe him; his companions felt sure he was joking. "You, a lover of pleasure, ease, and comfort, intend to enter an order known for its penitential life!" they would exclaim, and then laugh heartily.

But Gabriel was not joking. He meant every word he said, and meant to keep to his goal in religious life. His spirit of joyfulness and cheerfulness he carried with him into the cloister. There his life soon became one of love. He loved his brethren in religion; he loved the rule, the spirit of prayer; he loved the life of mortification and penance. All the hard things were made "sweet and light" once he bore the yoke of the Lord with love. He realized the truth of Christ's words, "My yoke is sweet, my burden light". When borne with love, the cross becomes welcome.

Throughout his short life there was nothing extraordinary about this young Passionist, except his fidelity to rule, which he kept to the letter. He never omitted an act of penance or mortification; he seemed to love them. He had a great devotion to the Sacred Passion of Christ, and a tender love for Mary, the Mother of Christ, under her title connected with her Son's Passion, Our Lady of Sorrows. Needless to say, he studied, Mary became our Mother

at the foot of the Cross. From her he learned the secrets of sanctity, just as each of Mary's devoted clients learns it today.

## A LENT BEGINS

What seemed to be a promising career of a zealous priest, was suddenly cut short, when just as he was finishing his studies, at the age of 23, Gabriel was stricken with consumption and died at Isola on February 27, 1862. This date was made his feast day upon canonization.

Coming as it does this year right at the beginning of Lent, the feast of St. Gabriel of the Sorrowful Mother bring to all a special call to a renewal of the spiritual life. It is as if he would summon all to heed the call of Holy Mother Church to penance, to prayer and sacrifice.

True there are many who cannot observe the lenten regulations; and these are properly exempted. Yet there are others who can very well observe them, but they lack the will power for self-denial.

Saints have declared that mortification and penance in regard to eating and drinking are among the most difficult. Yet, doctors state that overweight definitely shortens life, for the obese are more susceptible to disease, and respond to treatment with more difficulty. Of course, no definite rule can be made for everyone in such matters. The important thing is that **penance** is done; that **sacrifices** are made; that sin is avoided; and the during Lent man gets closer to Christ.

Mary, the Sorrowful Mother, who became Mother at the Cross of Christ, will be on hand to help all who sincerely desire to make this Lent their best as regards prayers and penance.

In her many visitations her call has been for prayer and penance. If peace is to be restored to the world, why not make this our project for the lenten season? Let us observe all lenten rules whenever possible. Thus we will be made happier and holier by the time Easter dawns.

# This Month's Letter

By Father Skwarok

No doubt, we discovered long ago that most of our magazines, newspapers, periodicals, etc. come to us "Authorized as second-class mail". On and off one may hear some-one quip, "I'll wrap it up (a brick or an anchor) and send it to you fourth-class mail. Right now I'm not interested in whether the Canadian Post Office has one or a dozen methods of 'bringing through the mails', but I am deeply concerned with the fact that many of our Ukrainian Youth consider themselves 'second-class Canadians' and what is worse 'second-class Catholics'.

Well, there it is. This is the sore spot. Perhaps it is my very own and particular sore spot. Be that as it may, but every time I meet one of our youth, boy or girl, who has relegated himself to the 'second-class' category, I can feel my back arch up like a cat's, and only a prayer to my patron saint can stop me from generating a spark an inch long.

For example. The other day while driving to school I picked up one of the students, and the conversation that followed went something like this.

"— Danny, your name sounds familiar. You don't happen to be Ukrainian do you?"

"Oh, yes Father, I'm Ukrainian."

"Hmm. Strange. I don't seem to see you around church."

"Oh, my mother, brothers, and sisters. — they all go to the Ukrainian church, but I (with a smile of superiority) go to the Latin church. You see, I was baptised by a Roman Catholic priest."

I made a mental observation which if vocalized (and fortunately was not), would have sounded something like, "Why you little idiot — so you consider yourself a second-class Catholic. So you think that your own rite is not on a par with your superiority complex."

Patiently, I explained to Danny that if he was baptised a dozen times (which he couldn't be) by an R.C. priest, and confirmed by the Pope himself he would still

remain a Ukrainian Catholic; that on his wedding day a Latin priest would not and could not perform the marriage without permission of a Ukrainian priest; that at his very own funeral it would in all probability be a Ukrainian priest only who would entrust him to "an eternal memory".

Girls note. The rules are different for those who marry out of their own rite, but even such a one is allowed to follow her own rite if she so desires.

Why do some of our Ukrainian Catholic Youth feel that their rite is inferior? Why do they seek the Latin churches and chapels and feel they have scaled the social ladder by marrying in Catholic churches other than their own? How many realize that the Holy Father is most anxious that our rite flourish; that the Church has prepared severe punishments for those who encourage our members to leave our rite for another? How many know that the late Pope, Pius XI, was not a member of the well known Roman Catholic rite, but belonged to a little known rite — the Ambrosian? The days when a Ukrainian Catholic cannot find one of his own priests to serve him are becoming a thing of the past. Today there are 229 Ukrainian Catholic priests in Canada, and many more than that in the United States.

Today there are 260,000 Ukrainian Catholics in Canada. Those, if any, who have dropped out because of an inferiority complex about their social standing have done so through ignorance. It is an ignorance of their rite, an ignorance of its history, meaning, tradition, transcendental qualities and values. Above all it is an ignorance of one's self.

Joe: I suppose you heard the joke about the roof?

Moe: No, can't say I have.

Joe: That's just as well. It's over your head.

# Thinking Things Over

by Myros Kmita

## U. C. Y. AND SACRAMENTS

I hate taking the position of superiors. But it's the fact, that many parents have sadly failed to bring up their children correctly, probably because they themselves were not brought up the way they should have been.

I'll never forget the time I persuaded two boys of my age to make a good confession, which they hadn't done since their childhood. (They told me that themselves). Maybe I was wrong in doing that; I felt bad doing things their parents should have done to them every month. If I could coax them into receiving the Blessed Sacraments, why couldn't their parents? And twice as well, too!

What are we going to do about that, UCY-ers. Are we going to let our friends slowly drift away from God and His Church, just because some of their parents neglected their duties? How wonderful it would be if each month we persuaded someone to join us in receiving the Blessed Sacraments! After a while our friend would bring another friend. Why not brace up with our friends in this respect? Once this is done, once we all form a habit of making our confession at least a monthly affair, would there be room for silly arguments and personal grudges? Thus would be started the nicest little group of friends in the world.

Perhaps the loveliest sight I ever saw was when a little boy, about six, stepped out from a pew, looked around to see if anybody was watching, walked up to the communion-rail and knelt down to receive into his heart the Divine Host. (And you should have seen the smile on the faces of all who saw him). He walked back to the pew, knelt down and began to pray. Everybody seemed proud of him, mostly his own parents. How important he must have felt walking up to the front of the church! This reminded me also how important I felt

one day long ago when I was asked to carry the holy cross at the head of the church procession. It was not a burden, it was an honor — an honor many times greater than that of being president of the Youth Club.

How beautiful, thought I one Sunday, if every first Sunday all UCY members approached the communion-rail. How that would inspire them and join them like into one family. They'd start every month like good children of God.

When children feel important at six, they feel more so when they grow up and realize the real truth about the Church or God in their catechism lessons and later in school. They see things better now and understand them better. They know the real value of spiritual things. It all comes in very handy to them at time, even always: when they start thinking about boyfriends and girlfriends, when they start going out to dances, dates, parties and other social gatherings. With whom do they go out then and with whom do they meet, With those who receive their monthly Communion with them. And here, when they run into any difficulties with other fellow-members, (as is bound to happen wherever there are humans); at the beginning of the month they all meet again at Holy Communion and everything is forgotten. Life starts anew.

(To Be Continued)

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## LAUGH WITH US

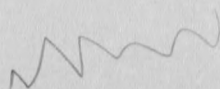
"The sentence, My father had money", said the teacher, "is in the past tense. What tense would it be if the sentence read, My father has money?"

"Pretense", answered honest Harriet.

\* \* \*

"Are you a good little boy?"

"Nope. I'm the kind of a boy my ma doesn't want me to play with".





М. Товтрович.

# А він так дуже бажав

Благословилося на світ. Небо починало бліднути, немов підносити повіки. Гасли зорі, посилаючи срібні усміхи на прощання землі, що спочивала спокійно під білим, сніжним покривалом. Спокійно стояли дерева, задивлені туди, де небо від землі відлучалося, звідкіля виглядали любого гостя, сонечка ясного, що хоч і не дуже гріло, та всеж починало вже пестити їхні верхи золотавим сяйвом.

Засипаною білим снігом дорогою тиньхенько сунулись санки. Скорим тропом біжать росли коні, гармонійно тельнякають дзвіночки. На санках двоє людей. Один поганяє коні, другий сидить спокійно сперчись на спинку санок. Одна його рука спочиває на колінах, друга легко притиснена до грудей, вище руки видніє епитрахиль. Це о. Василь — їде до умираючого зо св. Тайнами.

Біжать коні, тельнякають дзвіночки й гармонійно з ними снуються думки о. Василя. . . . Такий молодий, здоровий . . . на нього покладалось стільки надій . . . А сьогодні вже, на смертній постелі . . . І він, о. Василь, їде до нього з останніми св. Тайнами. . . . Коби скорше, коли б хоч застати ще живого . . .

О. Василь глянув на коні. Бігли скоро, по сніжній дорозі. Примкнув очі й думки знову поплили одна за другою, скоро, скоро, як скоро пливе на провесні потік, як скоро минає час, а з ним і людське життя. О. Василь вже може сотий раз переживає вчорашній вечір. Ось знову снуються образи. Народний дім . . . повно людей . . . відбуваються збори-віче. Говорить вже старший чоловік . . . О. Василь знає його. Це найбільший кириник в цілій околиці, до того ще підшитий на червоно . . . Говорить, ні, кричить . . . опльовує, знеславлює Церкву, віру, священників . . . опоганює своїми брудними устами все, що в житті людини найкраще, найсвятіше. Ось уже викричався, вже наситив своє чорне серце . . . скінчив. На залі тихо, хоч маком сій. Ніхто не одобрює, не чути опле-

сків, але й ніхто не протестує, не стає в обороні.

Предсідник зборів просить охочих до слова. О. Василь чує, що це його обов'язок справу вияснити й дати гідну відповідь та він жде, чи не зголоситься до слова хто з його парохіян. Минає хвиля, дві — нема нікого. І вже хотів вставати о. Василь, вже мав виходити на сцену, як нараз дивиться й очам своїм не вірить. На сцені стояв він — молодий, може сімнадцятилітній юнак. Лице бліде, легко дрижать уста, очі горять огнем. Почав говорити. Поважно, спокійно збивав один за другим закиди противника, аж дивувався о. Василь, де взялось тільки знання у тій молодій голові. А слова лились мов соняшне світло й освічували, огрівали пригноблені серця. Нараз вони впали як острий меч і нищили все, що наносило кривду Христові, Його Церкві, що ломило, опоганювало людські душі. То знов змінялись ті слова в чудову музику-пісню, у величній гимн на честь Всемогучого Творця.

Дивувався, дуже дивувався о. Василь. Здавалось, що й ангел не говорив би краще. І пригадалися слова Христа: "Не журіться, що тоді говоритимете . . . бо це вам дасться . . ."

Заля в захваті. Тільки старий кириник, що ще недавно так гордо сховався з сцени, тепер стояв понурий у кутку біля бічного виходу. Він відчув всю погорду людей й щось звіряче збудилось в його серці. Його лице зблідло від люті, його рука захована в кишені нервово дрижала.

"Слава Христові Цареві!" — закінчив юнак. "Слава! Слава!" — лунало по залі, а буря оплесків заглушувала голоси зібраних. Та саме в ту хвилину пронісся залюю сухий олов'яний тріскіт — і три кулі прошили груди юнака. Впав — мов громом звалений молодий дубчак, що змагався з вітрами, своїми думками руками неба досягти бажав, а звалився від одного сильного удару. Остався тільки жаль за втраченими мріями.

(Далі буде)

# WHAT'S GOING ON?

## Contestants for the Youth Queen of 1952



Miss June Usyk



Miss Margie Ewasiuk



Miss Mary Libsky



Miss Olga Sumka



Miss Elizabeth Gnyra



Miss Evelyn Sych



Miss Lillian Morris



Miss Mary Skubleny



Miss Olga Kachmar



Miss Victoria Semotiuk

## З ВИСТАВИ ПРЕСИ



Учасники констесту красномовства, що його урядила М. Дружина й Відділ У.К.Ю. в Мондері. Першу нагороду — пугар і золоту медалью дістала М. Топилко, з пугарем що пропагувала “Католицьку Акцію”. Другу нагороду — срібну медалью, дістала Е. Царук (другий ряд, посередині) представляла журнал “Слідами Малої Святої”. Третю нагороду — бронзову медалью — дістав Е. Феняк, (другий з права) що пропагував “Юнацтво” — (Допись в цьому числі).

## УЧАСНИКИ КРАСНОМОВСТВА В МОНДЕРІ



1. Дівчата оглядають виставу. 2. При “столі пропаганди” п. М. Боднар, голова дієцез. управи У.К.Ю. о. С. Шевчук, ЧСВВ, духовний провідник Б.У.К., й о. Н. Свірський, ЧСВВ.



### Winnipeg, Man.

Greetings from Winnipeg! We extend good wishes for the continued success of Youth Magazine in 1952. This is our first news this year but we hope to have much more later. The following is a write-up of the elections and first meeting of the Regional Executive of Winnipeg, and we would appreciate if you would include it in the next issue of Youth.

Sunday, December 16, 1951, a meeting of delegates from all local parishes was held at the St. Vladimir and Olga auditorium, to elect a Regional Executive for Winnipeg. The Provincial President, Walter Zborowsky, acted as chairman and the outcome of the elections was as follows:

President — John Hlynski; Vice-President — Helen Zarycha; Secretary — Anne Richlewski; Treasurer — Bernice Truff; 5th Member — Alice Borys; Press — Steffie Rudan.

Chairmen were also elected for these committees: Spiritual — Elsie Antonyshyn; Social — Borden Kardash; Sports — Victor Humnisky.

Father V. Bozyk was appointed Spiritual Adviser by His Excellency Bishop M. Hermaniuk. The purpose of this executive will be to organize and encourage development of local clubs of the U.C.Y.L. and through Spiritual, Cultural, and Social activities, to draw together the Ukrainian youth in a strong Catholic spirit.

The first meeting was held on January 20, 1952, and plans were made for the coming year. A carnival is to be presented at the Auditorium May 1, 2, and 3, with a girl from each parish to enter as contestant. Borden Kardash, social chairman, will announce the details later. Another event scheduled is an autumn ball.

A mission and retreat during Lent will be arranged by the Spiritual chairman, Elsie Antonyshyn.

Victor Humnisky, Sports chairman, will be in charge of the project of forming an Inter-Parochial bowling league, and baseball later in the year.

Olive Kabluk, who is in charge of UCY organization in Winnipeg, was also elected chairman of the Cultural committee.

S. Rudan,

Press Correspondent

### Canora, Sask.

The UCY of Canora, Sask., is a club of approximately 30 members; in spite of somewhat low membership we are very active when it comes to the raising of money.

Since our last report was given last May, I'll start from there. On June 18, 1951 we held a carnival which was a joyous event. From this undertaking we gave our Canora Contestant in the Provincial Carnival \$100.00 as a donation for the building of the Ukrainian Catholic Institute at Saskatoon.

On July 1 we held the closing event of the 1950-51 term at Crystal Lake. We spent a lovely time playing games and ended up the evening with a wiener roast.

The first meeting for the new term was held September 19 with the following elected as officers: President — Norman Salyn; Vice-President — Orest Ratushniak; Secretary — Pauline Tytula; Treasurer — Kay Gushulak; Fifth Member — Walter Shewchuk. Our meetings are held every second week on Tuesdays. They are divided into four sections: the business part which contains the reading of the Secretary's and Treasurer's reports and the discussion of present, past and future happenings; a religious-cultural section, where we discuss Holy Days of obligation, have a question box and related topics; the third part is the recreation — Miss Zuck, who is skilled in leathercraft, teaches those who are interested in that art; the last part is called entertainment, where we have card games, group games of skill, stunts and folk dances.

You have heard, no doubt, that Saskatchewan has become a diocese in itself with His Excellency Bishop Roborecky in charge. His Excellency has started a drive for a Diocesan Fund. Our UCY Club has harkened to it and has contributed \$100.00.

I wonder if I could slip this one in? Our club has purchased a record-player — the best that can be obtained. Yes, we paid \$115.00, but we didn't mind it. We simply love music.

In the future a program as the above will be carried out, when we gather to work together in time of need and pleasure.

(Continued on Page 15)

М. Товтрович.

# Свою Україну любіть

Любов — це найкраще, найсильніше почування нашої душі, чи, як це прийнялось говорити, нашого серця. Дійсну любов однак оцінюється не після сили почувань, але після предмету, що до нього вона звертається і після діл, що родяться під її впливом.

Всі люди знають, що це любов, — людина без любови, все одно що й без життя, — та не у всіх любов однакова, не всі те саме однаково люблять. Одні люблять великі ідеали, добро, красу, другі знов люблять свою славу, гроші, або звичайні звірячі роскоші, вдоволення. та кожна любов має порядок у своїх предметах — щось одне любить на першому місці, інше на другому, на останньому. І саме після того порядку предметів любови, після того, що і як людина любить, пізнаємо найкраще її вартість, її характер. Правдива любов ставить великі речі, великі ідеали, святощі на першому місці, особисті вигоди, вдоволення — на останньому.

У нашому молодечому житті, дуже важливо знати порядок предметів нашої любови, бо від того залежить: вироблення нашого характеру й ціле наше щасливе або нещасливе життя.

Це певне, що в нас, в нашій любові, на першому місці є Бог, віра й св. Церква, бо це ті цінності, що їх не заступить ніщо й ніколи. Цего ніхто не може заперечити, щоб тим самим не заперечити себе, всіх інших ідеалів, а то й самої любови. Тяжче однак дати відповідь на друге питання, а саме яке місце в нашій любові має займати наш край і нарід. На це різні люди різно задивляються.

Є одиниці, чи організації, що любов народу-нації ставлять на першому місці — понад власне сумління, понад божі закони, понад самого Бога, понад все. Це велика помилка наших часів. Гітлер поставив націю понад Бога — і діло його обернулось в нівець. Це сталося на наших очах. Такі люди забувають, що саме нація залежить від Бога, а не навпаки.

Інші люди ставлять справи нації на останньому плані, або зовсім їх заперечують. Для них важливе людина-звір, з своїми звірячими інстинктами, що повинна жити в одній отарі, без різниці расового чи національного походження. Це сьогоднішні соціалісти, матеріалісти, комуністи, чи хто там хоче, що для них вітчизна — цілий світ. Це рівнож не правильне, протиприродне становище, бо сама природа навіть звірят збирає в племєєна, примушує жити спільно й боронити своїх в небезпеці. Людина ж — це щось більше як звіря, вона не живе тільки для себе, але й для других, для родини, для громади, для народу.

Між тими двома розбіжностями нам треба зайняти правильне становище. Його нам вказує св. Церква. Вона не тільки дозволяє але й наказує нам любити наших ближніх, нашу родину, а в тому й ту велику родину, що називається нарід, нація і ставить їх на першому місці, але тільки між іншими земськими цінностями. Тому Церква не осуджує військової служби, бо вона конечна до оборони свого народу-держави, тому також не осуджує тих, що своє юне життя склали на жертвнику любови свого народу. Так отже нація у порядку нашої любови займає друге місце. Це є зовсім правильний висказ, це те саме, що сказати, що нація є "перша" по Бозі, бо коли щось слідує по іншому, то воно тим самим вже не є перше. Правильний порядок в нашій любові повинен бути такий: Бог і Його справи, нарід і його справи, на третьому місці, я і мої справи. Того порядку не вільно змінити, щоб тим самим не знищити любови. Ні також не вільно жертвувати вищим задля нищого.

Та для нас в Канаді, це ще не остаточна розв'язка. Живемо в новому світі, далеко від рідної землі, від матірнього пня. Тут ми родились, зросли, виховались, а враз з тим і переняли спосіб життя і думання. Україна — це Старий Край, край з опо-

відань, край рідний, але далекий. Ці два ідеали нашого нового краю: краю наших батьків ведуть зі собою боротьбу за перше місце в нашому серці.

І знов тут являються дві розбіжності. Одних так захоплює новий край, новий світ, що забувають за своє походження, або, що гірше, ним соромляться, соромляться навіть свого імення, воліють бути ським-таким Смитом, ніж нашим чесним Ковалем. Про таких сказав Шевченко, що: "Хто матір забуває, того Бог карає..." Вони кидаються в чуже море і там безслідно тонуть, бо яка кому ликада з того, що буде один Смит більше або менше.

Другі знов не бачать нічого поза старим Краєм і наче забувають, що живуть у вільному краю, що користуються всіми його вольностями і всіми багатствами, забувають, що вони повинні почуватись до якогось зобов'язання. Це невдячні діти.

Тож знов треба нам шукати золотої середини. Канада наш край — їй належить також і наша любов, наша лояльність добрим горожан, але горожан, що живуть не позиченим, чужим життям, але своїми традиціями, своєю мовою, повнотою життя свого народу, що з нього вони вийшли. Ми не маємо втонути безслідно в чужому морю, але маємо в те море влити також і нашу частинку життя. Такий порядок в почуваннях нашої любови задовольнить нашим обов'язкам зглядом обох країв, зробить нас повновартісними одиницями для Канади й для України.

Цих кілька думок насунулось мені при читанні слів великого Поета. Виринуло при цьому питання в якому порядку ставити ці ідеали сам Шевченко. На це він дає відповідь, кілька рядків нище — "За неї Господа молись". Шевченко ставив Бога вище як Україну, коли каже за неї молитися, бож ніхто не молитися за щось вище до нищого, але навпаки. Тому й закінчують цих кілька рядків словами-заповітом про рока:

"Свою Україну любить,  
Любить її во время люте,  
В останню тяжкую мінуту —  
За неї Господа молись".

\* \* \*

**Увага:** Проситься Духовних Асистентів, щоб цю статтю взяли під дискусію, в часі сходин відділів У.К.Ю.

Е. Феняк.

## "Юнацтво"

Спитав був раз юнак людей,  
Що є найкраще в світі?

У відповідь сказав плебей,  
Краса, розкішно жити.

Найкраще? — зірка в темну ніч.

Ні, ні, — весною рожі.

Найкраще? — пісня пташенят,

Ще краще в банку гроші.

Аж зийшов із гурту старець —  
Схилились низко чола.

"Найкраща молодість" — сказав  
Й замовкли всі довкола.

Молодість — квіт, весна життя. За нею тужимо, споминами про неї живемо. Ой, верніться літа мої — співаємо в пісні й відповідалемо другою, що молодість не вернеться, не вернеться вона. Так, молодість раз прожита не вертеться ніколи. Тому варта її прожити гарно, щасливо. На жаль так багато тої молодости марнується, так багато вяне того весняного квіту. Марнується під впливом злого оточення, але ще більше через несвідомість, що тратиться неоцінений скарб, через незнання жити інакше.

! щоб ту молодість рятувати, щоб дати напрям і вартість молодим літам, а юним, гарячим серцям вказати шлях до Бога правди і краси — приходжу я — католицьке "ЮНАЦТВО"!

Іду з божою правдою, з великою любовю до свого народу, з правдивим державницьким патріотизмом. Католицька віра, канадійська держава, українська нація, це ті цінності, що їх повинна наша молодь зберігати, це ті шляхи, що на них я спрямовую її кроки, шляхи, що ведуть до великої мети — на ясні зорі, на тихі води — до щасливого, радісного, чесного життя.

Я високо держу прапор правди, щастя і краси. Тож ставайте у мої ряди. Читайте "ЮНАЦТВО"! Передплачуйте "ЮНАЦТВО"! І живіть щасливо, завжди радісні, завжди молоді — як "ЮНАЦТВО"!

\* \* \*

Промова виголошена в часі констесту бесідництва, що його урядила Марійська Дружина і відділ У.К.Ю. в Мондері, Алта.



# Read the Catholic Press

## — MILLIONS WISH THEY COULD

In 1948 the Italian Communist leader said: "There is only one conflict . . . the conflict between Communism and Christianity".

And what he said is really true. In every part, in every corner of this world this conflict rages. The result of this full-scale battle can now be very clearly seen — Communism has triumphed over about 800 million people. This terrifying outcome can be blamed on nothing else but Christianity itself, or to be more exact, on Christianity's merely defensive actions. What is needed to successfully confront this tide of Communism is offensive action — to make Christian principles and thinking the strongest forces in modern life.

Knowledge of Christian principles can be gained almost exclusively through the reading of the Catholic Press. And these principles can hardly be propagated today without the means of a Catholic Press. It is said that every Russian community has a bust of Stalin because he embodies the idea that is communism. Once ideas get a firm foothold in peoples' minds, they cannot be killed by bullets. The only way ideas die is replacement by other ideas. So in order to root out the false ideas of Communism, these ideas must be replaced by Christian ideas. But, as stated above, Christian ideas are made known and are propagated through the Catholic Press. Therefore the Catholic Press is the all-important weapon in the offensive combat with Communism.

Our Holy Father, the Pope, recently said this: "Either for God or against God — that is once more the point at issue, and upon it hangs the fate of the world". In this fight for God we must combat evil, and here again comes the Catholic Press — the spearhead in this struggle. This has been proved over and over again by the well known fact that wherever the forces of evil triumph, the Catholic Press is always its first victim.

Never before was there so great a need of instruction as there is now — in this Age of Doubt. Christian principles are so little understood because they are very often misrepresented by their enemies and so little thought of by many Christians themselves. One of the main means of instructing the masses is the Catholic Press, whose aim is chiefly to instruct. Besides this the Catholic Press is a vigilant guardian of Christians' rights, and is a link that unites the masses of faithful with their spiritual leaders and their fellowmen the world over.

Knowing now the absolute necessity of the Catholic Press, what can we do for it to enable it to achieve its high purpose? First, we should not only subscribe Catholic paper or magazines, but we should study them, read them thoroughly. Second, we should buy and read Catholic books. Third, after reading any of these Catholic publications, we should not throw them away, but pass them on to friends who do not have them yet. Fourth, we should remember that any Catholic publication may make a wonderful gift for friends for various occasions. Fifth, we should ask for Catholic books in libraries, or donate our used books to them. Sixth, it is important that we discuss at our club meetings different features of the Catholic Press and thus acquaint ourselves and others with them. Seventh, the Catholic Press supplies wonderful opportunities for young people to make their career Catholic journalism.

As a final thought on this subject of the Catholic Press, we will place before you the words of Pope Pius XII: "The power and influence of the Catholic Press are so great that even the seemingly insignificant activity in favor of the good press is always of importance, because great results may come therefrom. Anything which you will do for the good press, I will consider as having been done for me personally. The Catholic Press is very close to my heart."

# Do You Know?

## WHAT THE BIBLE IS?

First of all, the Bible is the greatest work ever written. I is great because of several reasons:

(a) It is time-tested. The works of many great well-known authors are great because they appeal to many people over a long stretch of time. The Bible was a completed work before 100 A.D. Parts of the Bible were written as far back as 1500 B.C. Despite its age, the Bible still has universal appeal and its name appears at the head of every "Best Sellers" list. Many famous libraries contain many various old books, very valuable and rare editions, but generally they take the greatest pride in having similar editions of the Bible. For instance the Yale Library gives the place of honor in its exhibits to a Gutenberg Bible, the first printed Bible — 1454.

(b) It is of greatest interest to man. We can't imagine what great care was taken to preserve the Bible when it was a rarity. When we look at some old copies of this book, we can say without the slightest doubt that many of its initial letters took not days, but weeks of painstaking work to be finished as they are. The Bible was such a precious item that it was at times chained to the wall lest it disappear. Today these same books are safely guarded in museums and libraries, often in fire-proof vaults and hidden from light. No other book in the world has been so much written about. It is claimed that a library containing 6 million books and pamphlets and three and one half million other articles would not be able to hold all the books written about the Bible. And not even the largest library can find enough room for the books written against the Bible. It is needless to say that quite a large portion of these books were the outcome of a whole life's work and study. It is reported that often large archaeological expeditions were sent to faraway lands to verify the truth of single verse of the Bible.

(c) It greatly influences many aspects of human life. What inspired the world's most wonderful works in architecture,

painting and sculpture? Have not almost all works of art taken their inspiration and subject from the Bible? Now take a glance at the life of various people. Look at their morals — how justly they live, how they love and strive for peace, how they admire and practice the angelic virtue of purity; look at the patience and hope of the destitute, the sick, the poor, the persecuted; look at the sacrifices made in the lives of those living in monasteries, missionaries among uncivilized peoples in remote countries, hermits of the ancient times, millions of young girls who devote their young lives to deeds of various charities. Would it all have been so if it wasn't inspired by the Bible? And is it not the merit of the Bible that slavery was abolished; the family raised to its present prestige; education started and brought to be what it is today; countless charitable institutions organized; woman elevated from her frightful state in the pre-Christian era; free government originated and spread to all, even the smallest nations? Furthermore, can it not be very truthfully said that every other written work in the past 1700 years was influenced to a greater or lesser degree by this one book — the Bible?

(d) It is the greatest work of literature. No other literary work can compare with this one, especially in sublimity of thought, poetry, simplicity and vast coverage. It is therefore, no wonder that even for unbelievers the Bible is a greater source of enjoyment than any other existing book.

Still another reason that adds to the greatness of the Bible is its variety of content. This is in reality a collection of 72 different books, written by almost as many different authors, spread over a lengthy period of about 1600 years. It is a compilation of doctrine, history, poetry, biography, short story, law, ritual, ethics, and many other forms of literary effort. To put it in a single word, the Bible may be considered a small library in one book.

The above statements prove that the Bible is one of the greatest works even when considered as a purely human product.

# Thoughts for Teenagers

## HOW GREAT IS YOUR LOVE FOR CHRIST?

There are many boys who think they would like to become priests, and many girls who feel quite certain that they would like to become Sisters — but too often they are opposed by their own parents, who should feel proud that Almighty God wants their son or daughter to work for Him by profession. But even when there is no parental objection the boy often hesitates, either because he shrinks from the long course of study, or because he cannot satisfy his own mind whether he has a vocation or not. The girl often is held back by the notion that she would have to make

a great sacrifice or endure hardships.

Neither seems to grasp the truth that love makes everything easy: that it makes Christ's "yoke" sweet and His "burden" light. The youth who is leading a good moral life, who is ready to give up the world for a more perfect life, who is eager to become a worker for God, who craves to attain a state of high perfection, which will win for him or her a high degree of glory in Heaven, need not hesitate — because he or she has all the marks of a true vocation.

If the motive would be worldly and material, it should not be followed. For instance, people in the world today are greatly concerned over what is called "social security", and care during sickness and old age. The boy who becomes a priest and the girl who becomes a nun, will have social security during life and excellent care during old age and sickness, but those would be unworthy, selfish motives for embracing the religious life.

The motive should be the reverse of that of many people who give themselves up to a bad cause. For instance, the young man who joins the Communist Party does not do it for any selfish reason. He really subjects himself to slurs and insults; he gets nothing out of Communism, but must put much into it. He must give up 10% of his wages; he must devote evening after evening to study or attend night school; then he must be ready to go out and fight for the cause of Communism.

If any young man or woman can sacrifice self for a bad cause, why should not thousands more Catholic young men and women dedicate themselves to the highest, to the noblest, to the most meritorious of all causes — their own salvation, the religious instruction and guidance of others in the promotion of the great interests of God in this world?

## HOW TO BE PERFECT

Christ Himself was the direct Author of the Priesthood. He was, indirectly, the

## What's Going On?

(Continued from Page 10)

we are confident that such a program is a success, as our membership is constantly growing.

We have written you about our "little bit". How about the other UCY clubs, especially from Saskatchewan?

### Calmar, Alberta.

**Annual Election.** An annual club meeting was held at the home of Mr. and Mrs. Fred Sekora on Sunday February 3. With Rev. Father D. Dzigojyk, OSEB, and a good attendance of the members the meeting was very successful. The new slate of officers elected includes:

**President** — Mike Karbonik; **Vice-President** — Johnny Smith; **Secretary** — Betty Sekora; **Treasurer** — Alice Suchodolski; **Fifth Member** — Tillie Karbonik; **Press Reporter** — Mary Karbonik; **Spiritual Committee** — Mary Karbonik, Mike Spilak.

**Social Committee** — Peter Karbonik, Sammy Iwanicka, Helen Hook, Elizabeth Hayduk.

It was decided that our meetings be held every first Sunday. The next meeting will again be held at the home of Mr. and Mrs. Fred Sekora.

Mary Karbonik



Inspirer of religious orders of men and women. You will recall the advice He gave to the young man who had been leading a good life. This youth was able to say that he kept all the Commandments of God from his youth. Christ told him there was a way in which he could become perfect, and that would be "by selling all that he had and by following Him".

You are probably acquainted with the story of Lazarus and his two sisters, Mary and Martha. After Christ's Ascension into Heaven, Lazarus was consecrated Bishop by one of the Apostles, Mary betook herself to a cave to live as a contemplative nun, and Martha founded a congregation of women to foster religion and charity. The scene of the labors of all three was the southeastern part of France. The cave in which Mary lived for years, and where she had the companionship of angels, is shown to tourists today at Marseilles, France.

The story is related in the Breviary of the priest, in substance, as follows:

During the persecution which raged in Palestine against the Christians, Lazarus and his two sisters were put on a boat without oars or rudder, and shoved out on the Mediterranean so that they might be lost at sea. But Divine Providence guided the raft to the shores of France, near Marseilles. Lazarus, who had been consecrated Bishop by one of the Apostles, was the first to evangelize France. Mary resorted to a cave where she became a Contemplative and Martha organized some of the first converts into a Sisterhood to perform works of charity and to instruct children.

If the priesthood and the Sisterhood were not the loftiest and most meritorious vocations to which a boy or girl could aspire, you can be sure that Christ, because of His excessive love for those three persons, would have directed them to something higher and better.

#### HELP YOURSELF AND OTHERS

During your school days have you ever thought of embracing the religious life not only for your better preparation for great glory in Heaven, but for the good you would be able to do for others

Do you say that you have thought about it, but that you are fearful that you might not have a vocation?

Well, if you would personally love to live in close union with our Lord, if you would like to devote your life to the instruction and the spiritual formation of others, if you have sufficient talent to prepare for such work, then you have a vocation. Of course, you should pray fervently for light and guidance and should try to experience ever in your life at school or at home the joy which comes from living close to God.

If it were not known to be an evident fact, it would seem credible that so many youths, comparatively, love Jesus so little that they are unwilling to make His service a life profession. They are aware of so many marriage failures, of so many blasted lives in the world, yet are willing to follow the crowd and to be satisfied with the minimum of reward in Heaven — if they happily will attain even that.

(To Be Continued)

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#### НОВІ КНИЖКИ

**ЮРИЙ ТИС:** ЦІЛЯМИ ВІКІВ, істор. оповідання. Двобарвна обкладинка М. Левицького. Книжка має 128 стор. друку. Ціна \$1.25.

Україна і світ . . . Українці на чужині, їхні зустрічі і зв'язки з представниками західного світу, їхня допомога Батьківщині — ось проблема, що зв'яже в одну цілість збірку історичних оповідань Ю. Тиса.

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місці в рядах сучасних українських письменників.

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Н Т Ш — Бібліотека українознавства Т:3  
— Мюнхен 1951 — В-тво "Молоде Життя". — ст. 402. вел. 8.

## LAUGH WITH US

"I've learned a lot about our new neighbors today", the little woman told her husband excitedly. "They have no car, no television set, no piano. I can't imagine what they do have".

From behind his paper her husband suggested mildly: "A bank account, perhaps".

\* \* \*

A duck, a frog, and a skunk wanted to go to the movies. The admission was one dollar. Which one of the three couldn't afford it?

The skunk. The duck had a bill, the frog a greenback, but the skunk had only a scent.

\* \* \*

Gary and Lindsay, two of Bing Crosby's boys, were trying to hustle "Mr. Music" for new bicycles. Gary said: "You ask him!"

"Nope," Lindsay retorted. "It's up to you to ask him. You're older — you've known him longer!"

\* \* \*

Maisie: Ireland should be the richest country in the world.

Hazie: How is that?

Well, hasn't her capital been Dublin for years?

\* \* \*

An irate visitor darted angrily up to the beekeeper and complained: "One of your bees stung me, and I want you to do something about it".

"Certainly, madam. Just show me which bee it was and I'll have it punished."

A young man recently dropped by an expensive restaurant and handed the waiter a dollar.

"Thank you, sir", the waiter smiled. "I suppose you would like me to reserve a table for you this evening?"

The young man shook his head. "No", he whispered. "When I come in tonight with two girls, I want you to tell me all the tables are full. Then I can take the girls to a cheaper place."

\* \* \*

"When I arrived home last night" related the young husband. "my wife greeted me with a big kiss. She had a beautiful dinner ready and afterwards she wouldn't let me help her with the dishes, but made me sit in the living room and read the paper."

The old married man sighed. "And how did you like her new hat?" he asked.

## Letters to the Editor

(Continued from Cover Page)

### WHAT PARENTS SAY . . .

Please find enclosed the sum of three dollars for arrears of Youth subscription of Lawrence Opaski.

Our son Lawrence is attending his third year Dental at Royal College of Toronto University and in these inflationary days it's just terrible the way things around Toronto are.

As for the "Youth" we really are proud to say it's one of the finest and we always mail Larry the journal as soon as we receive it (and read it over first). Once again please accept our apology and keep up the good work.

A. Opaski,  
Fort William, Ont.

\* \* \*

. . . . It is an excellent magazine for youth and it is too bad more young people don't get it. I'm not a young person, but find many articles (in English for I do not read Ukrainian) very interesting. I wonder if you could send the Youth to S. T., for I know a little girl will benefit from your lovely Magazine.

M. R., Toronto, Ont.



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